

Tulaska - Korea Reunion - 8/28/99

Response to Ambassador Jim Loney

1890 - 1 in 1,000 = Xn

1930 - 1 in 50

1950 - 1 in 20 (SK)

1999 - 1 in 3

I went back to Korea after my father.

I had to speak after Billy Graham once - and here I am speaking after Jim Loney. It's the story of my life - always an anti-climax. Ambassador Loney doesn't need a response. What if after every sermon you preached, someone had to get up and analyze it - dissect it and pull it apart. We'd have a lot less people wanting to preach. But on second thought, we'd probably have better sermons.

But Jim Loney doesn't need a response. I came prepared. I brought this yellow pad, because I didn't know what he was going to say - and I thought I'd better jot down some quick responses as he spoke.

Well this is the way it went - First paragraph. Response Amen

Second " - " Hallelujah

and that's the way it went. Then Hallelujah all the way -

But by a 5-minute response that

~~that had a response~~ gets rather repetitive after ~~5 minutes~~. So let me take another track. I have a family memory that goes back to the first Korean missionary who was asked to be the equivalent of <sup>what is my</sup> United States Ambassador to Korea. <sup>Dr. Horea, after</sup> Let me look back - not look ahead. I see parallels in our missionary past to what Jim Loney has challenged us with for the present and <sup>the</sup> future. Besides I'm a historian - always looking back. A few trends stand out

1. The Korean initiative. <sup>the laymen. lay women -</sup> It's always been with us. Campbell: "The Koreans always one step ahead."  
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2. The Medical Initiative. - another layman. As an ordained minister - this is a little disconcerting. Horea Allen was a strong-minded medical doctor. That's what got him into Korea -

<sup>The missionary motivation.</sup>  
3. The intruding missionary - They didn't come because they were asked. They came because God sent them - and they were absolutely convinced of it, without that conviction they would never have stayed. FATHER 6 times drives out.

4. The evangelistic initiative. -

5. The love initiative. - be careful how we use that word. (

6. The geographic initiative - N. Korea.

7. The SPIRITS initiative.

**Ambassador James T. Laney's Keynote Address  
at the  
Korea Missionary Reunion, Lake Junaluska, NC, Aug. 28, 1999**

Thank you very much, Roberta. This company understands when I say Roberta is one of my heroes. This is so much a time of feeling, not for being rational. This (gathering) is a feast of the heart and the soul--if not of the eyes! It's unbelievable what it means to be together with Korea missionaries. We have looked forward to this and knew it would be great fun to see friends, but the power of coming together is unexpected--I know you all feel it. Berta and I have been in and out of Korea for so long, even though we were only there as missionaries for five years.

There is one story I want to tell you of our early days in Korea as missionaries. We were at Taechun Beach our first summer, but I couldn't speak the language. I won't say what that implies for the future, but I couldn't speak it then, either.

Harold Voelkel got me, one morning. He said, "Jim, we're going to go down to the town of Taechun and have a little evangelism!" Well, he struck terror in my heart. What am I going to do? I can't speak Korean and they can't speak English that's for sure. So we went down and I couldn't imagine how he was going to use me. I bet he couldn't either.

Anyway, he got on the back of a pickup truck; and I couldn't figure out where he got that pickup truck. He stood on the back of it. That was his hilltop! And he started getting people to come around. I was there--standing there--sort of an appendage. Then he said, "Here are these tracts. You go around the crowd and hand these out." So, I was a factotum that day. I'll never forget that. That was the most marvelous introduction to the irrepressible spirit of a missionary. All dedication, going down to the village with a green missionary and sort of tossing him into the water with some tracts. I can't forget that. I'm trying to think what I learned from it, but I learned much.

We all not only share the fellowship here and the memory of those wonderful years together, years of hardship but also of joy. And the whole thing comes together. We come from different traditions, from different parts of the country and from different countries. But, the thing that we all have together besides Jesus Christ is Korea. None of us who arrived there after the Second World War or after the Korean War, none of us, could possibly imagine that the division of Korea would still obtain at the turn of the millennium. I don't think anybody here saw that unification wouldn't have come by now. That's a burden for anyone who loves Korea. We've learned to live with it and we have been able to flourish and participate in the development of the church that has just been extraordinary! The church was replete with many failures, but it is still one of the most dynamic churches in the world, and certainly the most powerfully evangelistic church in Asia in this century. For those here who spent decades in Korea, that surely must be a great gratification. Yet when we come back and lose direct contact, we feel like we're no longer a part of it. This is what we prayed for and worked for and it happened! But, we're no longer a part of it. We're here. But to look over there and know that is where our hearts are and have been, and then come together here and have all those memories, the power washes over us again.

So, we have this divided country still. And next year plans are being made for the observance of the anniversary of the 50<sup>th</sup> year of the Korean War. We still have only a truce. We have an armistice; we do not have a peace treaty. An armistice and a truce. Meaning simply the cessation of formal hostilities. But there is no peace on the peninsula. The cold war is over-- has been now for decades. And what remains there seems terribly anachronistic. It seems out of time. Cuba's out of time. China is trying to modernize. The church

there, despite vicissitudes, which may be worsening now, nevertheless, has flourished remarkably. North Korea remains frozen in its isolation. Frozen in its isolation and in its determination that it will not play the game of international participation. Frozen in its isolation with implications of starvation for its children and its old, most recently documented by young Court Robinson and his colleagues at Johns Hopkins (University) in interviews along the Manchurian border across the Yalu.

And yet, despite its poverty, its decline, North Korea poses a threat of very serious proportions. Only the day before yesterday, a State Department spokesman, when asked about the situation on the Korean Peninsula said, "Korea is today the most serious flash point in the world, the most dangerous place we go on earth." State Department spokesmen are not known for hyperbole. They never try to paint a more dire picture than is appropriate. But that was the assessment two days ago.

Why is it so dangerous? As you know, last summer they launched a missile, which surprised the world because of its capacity. It was a three-stage rocket that landed beyond, way beyond, Japan and into the Pacific. Their test missile indicated, not only that North Korea has the capacity to make weapons of destruction—maybe mass destruction, chemical, biological, conceivably nuclear. But also that they have the capacity to deliver them beyond the borders, the geographic limits of the Korean Peninsula. And Japan panicked. Until last year Japan felt very secure under the umbrella of the United States. They felt that they did not need to re-arm, to be militarized. Japan felt that they were secure enough to devote their energies to their economy as they had done over the last 40 years with almost miraculous results. But all of a sudden they realized that they were vulnerable from a country that was unpredictable. It is not just what North Korea has the capacity to do, but it's that we do not know what they intend to do. Now, I say in all of this I'm not suggesting that another war in Korea is in the offing. No, war is not inevitable and we must do everything we can--everything we can--to avoid what would be not only the catastrophe of 1950, but multiplied many times because of the capacity of both sides to destroy. War is not inevitable, but the situation on the Korean Peninsula is extremely fragile. It is going to require enormous firmness, patience, and a willingness to disregard the political pot shots that many would be happy to take in this country and, particularly in South Korea if we are to avoid another tragedy. I said that the situation is fragile. In what respect? How is it different from previous crises on the Korean Peninsula? I think the closest parallel is 1994, five years ago, when we came very close to a war. The occasion was the nuclear plant from North Korea that we now know about, which was clearly in the business of making fissile material for atomic bombs.

The United States was determined not to allow North Korea to develop the bombs. At that time, the Blue House—the government of South Korea— was unimaginative and frozen. They did not know what to do and they seemed incapable of allowing the United States to do anything, either. That was on my watch. And I can say that the response of those in power left a lot to be desired.

The White House, at the same <sup>time</sup> (this was five years ago), while determined to stop the development of nuclear weapon on the Korean Peninsula, found itself trapped in its own rhetoric. Our government did not fully understand the implications, had not really assessed how serious it could be, if they pressed a foreign embargo on the North in the United Nations.

The North Korean representatives had said that the north was fully prepared to turn Seoul into a sea of fire if the United States persisted in its policy to isolate further and cut off all supplies. Everything indicated that we were on a collision course. Kim Il Sung at that time was alive and he said repeatedly, "We will not allow ourselves to be frozen out, to starve."

We knew that because he was a powerful ruler, we had to take his word seriously. There was at that time very little appreciation in the White House of the full consequences of an encounter with Korea. The

commanding general and I were trying to emphasize to Washington that we had to find a way short of war in reducing the tensions on the Peninsula, and also getting rid of the possibility of the bomb. It was at that point in desperation and without any other recourse, that Jimmy Carter entered the picture, not welcomed by the White House nor by Seoul, but by taking up a deferred invitation from Kim Il Sung to visit the North. He went to the North with his wife and a few aides and talked directly to Kim Il Sung for three days.

The amazing thing about this was that we, at that point, had no communication with the North. Can you imagine a situation where you were headed toward a war and you have no communication to be able to forestall it? I use the analogy that it is like Washington sending up smoke signals. When the wind comes along, we expect the North to be able to decipher them. The North sends up smoke signals, and we look and say what does that mean? Jimmy Carter, through three days of direct talking with the old man, was able to get him to agree to drop the nuclear program in exchange for giving up the threat of embargo. And he saw it—this is another aspect—communication was one thing, the other is if you're going to do something short of war, you've got to offer a face-saving way out. You cannot expect another country to allow itself to have its face rubbed in the dirt if it has an alternative. So, Jimmy Carter's visits to the North, even though he was an ex-president, gave Kim Il Sung a face-saving way out and he was also able to hear the seriousness of the situation

Today, we face another situation with the missiles. The situation in the Blue House is quite different. We have a seasoned, competent President. In the United States we have an administration far more experienced. We have channels of communication and are willing to take some initiative. But, and this is the down side, in the North we no longer have a strong ruler. We have an enigmatic, reclusive leader who meets with no one. We know he is alive, but that's all we know of him. There is no one to talk to, we have channels of communication but we can't talk to him. The grass-roots economic situation is grim. Their economy has gone down nine years in a row. They can't feed their own people and we know that. And yet the nation develops weapons like missiles. Now, let me share with you for a few minutes the situation in Seoul and Washington. I'm not going to belabor this, but I want to try and make it as clear as possible. In Seoul, with the advent of Kim Dae Jung, we have a president who, for the first time in a long time, is smart. He is as smart as Park Chung Hee. Park Chung Hee was smart. We may not have liked him, or his policy as a President, but he was smart. Kim Dae Jung is smart. A year ago when he came to Washington through New York City, he had a luncheon at the Council on Foreign Relations. The guests were primarily leaders in New York and in business. These were the heads of corporations and so forth. He stood up, put aside his prepared remarks, and made a few off-the-cuff remarks. He simply wowed that group of hardheaded businessmen. He knew what he was talking about. And we have not had that in Korea for a long time. When he came to office, he said, "We are going to change the policy of the North towards us. We are no longer going to stonewall, we are no longer going to sit here locked in this desperate engagement which could lead accidentally to war."

He said further, "I am going to have a Sunshine policy." Sounds a little childish. Wonder if he's going to sing a jingle. These are the kinds of things that greeted him, of course it was from the Aesop's Fables, if you're familiar with that, where the sun and the north wind vie in seeing which one can get a man to take his coat off. The sunshine policy wins. Because the more the north wind blows, the more he wraps the coat around him.

President Kim said, "This is the North. The more we huff and puff on its borders, the more it's going to be like this and the more threat there is going to be. So we have a Sunshine Policy. Interestingly enough, he has never felt at all embarrassed about it, which I think is marvelous. I was embarrassed about it, not the policy, but the term.

They ought to have something that is diplomatically chic. Sunshine Policy! It conveys the idea. He said there were going to be three elements to this Sunshine Policy. First, we are going to have a strong defense and we will not permit any provocation. Our people are not going to be defenseless. We will not permit provocation. Secondly, he said, we do not want to absorb the North and we are not seeking its collapse.

In other words, the North the first time, from the head of the South, was told they had a right to exist. That is a huge change. Two years before that, I had said a speech in Seoul at a conference that we are not going to get peace on this Peninsula until we acknowledge that the North has a right to exist and I thought everybody was going to get up and walk out. What's so remarkable about that, we let the USSR have a right to exist, we let China have a right to exist, why can't we let the North have a right to exist? You see that old attitude dies hard. And such an attitude really overlays the present problem. We have to change the attitude to change the North. [I wish old Harold Voelkel were here and we'd get him to <sup>go</sup> up across the Demilitarized Zone and go on into the North. I'd be glad to hand out tracts!]

The most creative thing that Kim Dae Jung said was that now for the first time we are going to uncouple political actions of the government from private actions of corporations, churches and other non-government organizations, NGOs as we call them. The fairness of all of this is that the cold war is over. If we want the North to change, we're going to have to engage it. It will not change as long as it is isolated. If we want to affect it at all, we've got to get in touch with it. You can't affect something you don't have any contact with. That's the purpose. Anybody think it's not logical? So, unification is not the first goal. Peace is the first goal. Unification assumed that it was going to be on one side's terms or the other. The North will occupy the South and it will be on Communist terms or the South will occupy the North and it will be on their terms, namely democracy. "Peace is our first goal," Kim Dae Jung said. He is Catholic. He is a very good Catholic. His wife, though, is a strong Methodist. And he, I'm sure, thinks that his faith is very important in his life. Kim Young Sam, his predecessor was a Presbyterian elder, but he never said anything publicly about his faith. I asked him, "How does your faith relate to this?" He said, "I talk to my preacher every Sunday."

Kim Dae Jung really does quite openly and easily relate his basic approach to life and the government to his faith. This is not an 'un-faithed' individual. He's got some problems now. But he has handled the economic crisis masterfully. The Korean economy has come back, virtually the way it was before the great collapse over a year and a half ago. This would not have happened under the previous administration. It was going from worse to worse and would have stayed that way. He has brought the right kind of reform and strength to the situation that has stabilized the credit markets, and he is insisting upon reform of badly run 'chaguns', *chaebols* which are obscenely large to be handled by individual families. That's proving to be very difficult, all that entrenched power, but he is doing a good job.

And the South—this is the important thing—starts from a position of overwhelming strength. The South's economy is 25 times that of the North - 25 times! Their foreign trade, their international trade is 100 times that of the North. So there is no question and you add to that a working democracy, and the fact that he has permitted, encouraged the churches that do good in the North. They had previously been forbidden to do that. Then he's allowed Hyundai to begin a big tourism plan and began to construct some plants in the North. He has offered fertilizer, and family reunions, even though these are on hold. In all these ways, he said you've got to break down all of these barriers.

What, Kim Dae Jung failed to recognize is that he and the South stand for such enormous strength vis a vis the North; that the more contact there is, the more the North feels threatened. The contrasts become something you can't ignore. The North doesn't like the contrast. It shows their failure. While they are happy to receive food and fertilizer and other things, that's why the North recently caused so much commotion. There was a naval skirmish in the Yellow Sea, which you may have read about. The North rejected family

reunions even though they had to give up the offer of another 100,000 tons of fertilizer. They have persisted in the preparation for another longer-range missile launch to keep everybody on tender hooks. The reason for the North's continued belligerence, of course, is that the North's government is intent on survival, the survival of the regime as it is, the only communist dynasty in the world passed from father to son. If they're intent on that survival, then it is obvious that it's a very delicate thing of maintaining enough contact with the South to survive and not collapse, but not getting so much that it will begin to infect the attitudes of the people so they say, "Look, we'd like to be more like the South, or like Japan or like the United States." That's the situation in Seoul, as I said at this time.

Now let's look at the United States. The United States is more experienced this time around. We've learned something from five years ago. We saw this greater experience and capacity to deal with crisis this time at work regarding the underground excavation, which was thought to be the site of another nuclear plant. The Administration very adroitly was able to work out a deal for inspection of that underground site. Now the North kept saying there isn't anything there. We said, "Well, it looked like there is. Sure are a lot of people hanging around if there's nothing there. We went in, there were miles and miles of tunnels but there was nothing there. And when we say there was nothing there, I mean there was no evidence of anything ever being there. There was nothing that had been there and had been taken out. There was nothing there that could very easily be brought to the North so something could be put there. So the underground— proposed or thought or suspected nuclear site—was marked off.

Missile talks are underway. They will begin next week in Berlin between the United States and North Korea. But most important with regard to United States policy is the fact that with the shooting of the missile last summer and all the ensuing concerns and anxieties and upset, the White House is smart enough to appoint former defense secretary William Perry to make a total review of our Korean policy, and then to go to Pyongyang and make a package proposal. I say they are smart enough to be urged by a few of us that would be a smart thing to do. Perry, because he was Defense Secretary, has enormous credibility across the board. He carried a package to the North to offer. We will normalize relations with you; we will make economic aid available to you. I call it a Korean Peninsula Marshall Plan. We will open up trade and you will pull back your weapons of mass destruction and your missiles, and we will begin drawing down the build-up of guns and troops along the DMZ. I mean in a verifiable sense. That was a big initiative. The sad thing is that up until now, they haven't responded. In fact, after that was when we had the naval engagement and they did things with Beijing.

They have done all the things that we didn't want to hear. They seem to have a capacity, an unlimited capacity, for trouble. And you know, when they do those things and engage in those things and their people are starving, that's documented, and all the stuff that goes on there, the medicine and everything that we are trying to get to them, they act in this way. Any human who reacts in this — forgive me—"go to hell" way invites us to say, "Go ahead, starve. I mean if you don't have enough sense, if you're determined to do this then OK, we'll just close the door. How can anyone do anything else? But that's the normal, certainly the political end, because both in Seoul and in Washington people are eager to take pot shots at whoever is in power. Some people are calling for pre-emptive strikes in the North. That kind of talk makes it very difficult to assure them that we are not threatening them. As long as splinter groups or some congressman or somebody, who says, "Get it over! This has been 45 years, let's just solve the problem." At that point, I say OK. Are you prepared for 50,000 body bags? (If you have to put it in US terms), In Korea, we're talking about millions of people. The North has their long-range guns and mortars 35 miles away just across the DMZ. Seoul has a population of about 15 million people. We don't need an atomic bomb to macerate and decimate hundreds of thousands of people. So the situation is very dicey. We are going to have to deal with it with a lot of firmness, a lot of patience and forbearance.

We have to keep reminding ourselves that we have virtually all the power. We're the strong party. We're the rich party. We've got to figure out a way, somehow, maybe by God's providence only, to avoid war and yet at the same time bring the Korean Peninsula to some sort of a stable situation in which peace can be pursued. So what am I saying? One, the North is not going to give up. And it doesn't look like it's going to collapse anytime soon. So, we've got to deal with that situation. Two, we know that in their desperate plight, when the North gets pushed to the point, they know they can't win but they'll fight.

A couple of years ago, Sam Nunn, a former senator and I were sent by Mr. Clinton to North Korea, to Pyongyang. In the course of our conversations, we had a meeting with one of the generals and in the course of that conversation this general said, "We know that the United States is a tiger." You know, in Korea, a tiger is the enemy. "We know that the United States is a tiger." But then he smiled and said, "But we're a porcupine." So they know they can't win, but they know that they could inflict terrible damage. And you know I hate to use the analogy, but a cornered animal can be very dangerous. Irrational calculations can grow to a war. So that's the other situation.

And in that situation they are developing these missiles. We have brought all kinds of pressure from China, from other nations, including Russia, to encourage them not to test a missile. But the problem with their not testing the missile is this: Without a missile, they are just another tin plate power whose people are very hungry in a declining communist state. But with the missile and the same situation going on, they get a lot of attention in the world.

So if you were where they are, would you want to go around begging? Or do you want to be able to say we're going to fire a missile and everybody says, "Please don't." We have found that they will negotiate, not easily and not straight forward. We negotiated for months over an agreement in 1994 about the close of their nuclear program. North Korea has honored every single provision of that agreement, as far as we know.

Right now, there are hundreds of South Korean workers in North Korea building light water reactors. Light water is a component for making electricity with nuclear power. So we know that they will negotiate and that so far they have kept their agreements. The sad thing is the United States has never fully met the provisions of the Agreed Framework of 1994. One was that we would lift sanctions. In January 1995, we lifted a few. But the political repercussions in Washington were so great that the Clinton administration ducked and didn't lift any more. We have done nothing more. Then the North said, look, you're still trying to start this. We don't really have an answer to that. One of the things that Perry said was that we would lift those sanctions. I said all along that we ought to just categorically lift the sanctions. We're not going to get much trade anyway out of it. It won't realistically amount to much. But it is a sore point that continues to fester.

So I will say at this point, what do we do? We leave the package deal on the table so they can see it everyday and be reminded of what they are not getting. Second, we should develop a Northeast Asia Regional Consortium among all the countries involved. We're dealing with all these countries individually, bilaterally. Japan and the United States, China and the United States, Russia and the United States, North Korea and the United States, South Korea and the United States. We ought to have something not like NATO, but like the European Economic Community, which has a group that meets. That will take care, in itself of a lot of things. That would avoid our having to be the bad guy on every one of the watches.

We've got to have some sort of regional organization. We need to be reconcilers and peacemakers, to do good, not to count faults and to urge our government to continue to be firm because we have the security of the South at stake. (We need) to be firm, but in that firmness, not inflexible. And (we) hope that the new millennium will bring the opportunity to create a kind of unity and peace that those tormented people so richly deserve. That's why I'm asking for your prayers. Prayers count to that end.

Thank you

**Subject:** Thank you

**Date:** Mon, 26 Jul 1999 21:30:14 +0900

**From:** "Nancy Underwood" <nku@fulbright.or.kr>

**To:** "Eileen Moffett" <emoffett@mindspring.com>

Hi,

This is a long delayed thank you but I had to wait for the computer. My handwriting is so bad I knew you would have no idea what I was trying to say if I wrote while I was in the US. When I was in college, I once sent my mother a postcard telling her where to meet me and she almost went to the cemetery because that is what she thought it said. It was actually street in a neighboring town. She never lets me forget that even though she forgets a lot of other things!

I had so much fun being and talking with you. There are no old Korean hands here any more. Everyone is new and knows nothing about what was or who was; it was great fun to talk and talk. I appreciate the use of the washer and dryer too--that got us through til I was in NY and Horace was back in Seoul. Thank you so much for feeding me and showing me the letters (I now have HG's book and am taking it to the beach to read) and sharing. It was a great day.

Things here are terribly hot. We have finally given in to trying air-conditioning. The office had an old machine so it is now sitting in our bedroom waiting to be attached tomorrow; at above 90 tonight we should really appreciate it tomorrow. We resisted for years but this is too much heat to work in.

Politically, everything is confused; one day there will be new parties or a new system and the next something else. What is really happening no one seems to know and many don't seem to care. Financially, the big companies are still hoping to stay big and to do nothing and the government is still threatening punishments if they don't restructure but nothing is happening there either. The paper is contradiction every day with page 1 and page 5 and page 3 and page 6 having totally opposite reports. I hope someone somewhere knows a bit more but it does seem dubious right now.

I hope you are cooler there though the news makes it seem like most of the US is really hot right now too. Weather is definitely not what it used to be.

We are off to the beach on Friday but I have a lot of work to take with me. That is the new "going to the beach" syndrome. We only know of two other families who are sure to be there and they are both Underwoods; they could find no one to lead services but they could find no one who was going this year. The days are beginning to seem fewer and fewer but we will got and have our own fun. Just o have time to sit and talk with the family will be a vacation.

Thanks for everything--come to Seoul and let us reciprocate.

In His love, Nancy



Thank you

**Subject:** Thank you

**Date:** Mon, 26 Jul 1999 21:30:14 +0900

**From:** "Nancy Underwood" <nku@fulbright.or.kr>

**To:** "Eileen Moffett" <emoffett@mindspring.com>

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In His love, Nancy

**Subject:** Final version of speech

**Date:** Thu, 29 Jul 1999 22:56:50 +0900

**From:** "Nancy Underwood" <nku@fulbright.or.kr>

**To:** "Stephen H. Underwood" <hiranu@netcom.com>,  
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"Laura K Underwood" <Laura.K.Underwood@jci.com>,  
"Sarah J. Underwood" <underwos@river.it.gvsu.edu>,  
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"William D. Underwood" <wdunderwood@worldnet.att.net>,  
"George Schaub" <GSchaub234@aol.com>, "Gail Parker" <gparker1@maine.rr.com>,  
"Jean Underwood" <koriola@webtv.net>, "Jan Keel" <jkeel@ryland.com>,  
"Eileen Moffett" <emoffett@mindspring.com>

Hi,

This is not to brag but to share. I especially wanted to share Laura's part with all of you. This is the speech I am giving next month to a group of adoptees, parents, and Korean government officials (about 200 people)

When I was first asked to speak about how I felt about adopting Korean children, I said there is just one word to describe it—Wonderful.

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It's just another way of becoming a mother.

**Subject:** Final version of speech

**Date:** Thu, 29 Jul 1999 22:56:50 +0900

**From:** "Nancy Underwood" <nku@fulbright.or.kr>

**To:** "Stephen H. Underwood" <hiranu@netcom.com>,  
"David G. Underwood" <under@sassette.uncp.edu>,  
"Laura K Underwood" <Laura.K Underwood@jci.com>,  
"Sarah J. Underwood" <underwos@river.it.gvsu.edu>,  
"Richard F. Underwood" <dicku@prodigy.net>,  
"William D. Underwood" <wdunderwood@worldnet.att.net>,  
"George Schaub" <GSchaub234@aol.com>, "Gail Parker" <gparker1@maine.rr.com>,  
"Jean Underwood" <koriola@webtv.net>, "Jan Keel" <jkeel@ryland.com>,  
"Eileen Moffett" <emoffett@mindspring.com>

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CHARLES ALLEN CLARK (1878-1961): HIS CONTRIBUTION TO  
THE THEOLOGICAL FORMATION OF THE KOREAN PRESBYTERIAN CHURCH

By

Howoo Lee

A Thesis Submitted to the Faculty of  
WESTMINSTER THEOLOGICAL SEMINARY

in Partial Fulfillment of the  
Requirement for the Degree

DOCTOR OF PHILOSOPHY

1999

Faculty Advisor : \_\_\_\_\_  
Dr. Harvie M. Conn

Second Faculty Advisor : \_\_\_\_\_  
Dr. Darryl G. Hart

Chairman of the Field Committee : \_\_\_\_\_  
Dr. Darryl G. Hart

Librarian : \_\_\_\_\_  
Dr. Darryl G. Hart

smoffett. ca-clark.lee

Dissertation: Howoo Lee, Charles Allen Clark (1875-1961): His Contribution to the Theological Formation of the Korean Presbyterian Church, Ph.D. diss., Westminster Theological Seminary, 1999.

Mr. Lee's manuscript is the first full-length treatment in English of which I am aware, about Charles Allen Clark. Its importance lies not only in that fact, but in ~~the~~ the role played by Dr. Clark in the critical early stages of the rise of the Presbyterian Church in Korea to international prominence. Korean Presbyterians have become a major factor in the world-wide advances of 20th century global Protestantism. There are, it is said, more Presbyterians in Korea than there are in the United States. Howoo (Howard) Lee has produced a first-rate analysis of the theological foundations of one of the key figures in the early history of that church. I am happy to recommend it for acceptance.

Let me frame my reasons for approval in terms of five criteria for a doctoral dissertation:

(1). Originality. Mr. Lee has rescued a remarkably influential missionary, C. A. Clark, from undeserved lack of attention by missiologists. No other dissertation on Korean Presbyterianism has argued so convincingly for a fresh understanding of Clark's part as a major contributor to the Constitution of the newly-formed Presbyterian Church of Korea in 1907. Others have mentioned his contribution to the literary and academic training of the new church's leaders, but Lee is the first to provide so wide a sampling of English translations of Clark's writings in Korean, and of the response from all sides of the Korean theological spectrum to Clark's own theological perspective. This is all the more important because in large measure the "Pyongyang Seminary" theology of Clark and his missionary colleagues (Moffett, Swallen, Reynolds, Crane) became the mainstream theology of early 20th century Korean Protestantism.

This work is all the more valuable because that theology is still far more representative of "Korean theology" than, for example, the "Minjung theology" so highly publicized as "indigenous Korean Christianity", but which does not survive in any of the larger Korean Protestant denominations at the congregational level.

(2) Technical proficiency. Mr Lee has performed the difficult task of taking a complicated subject, <sup>Korean</sup> theology -- a subject made more difficult by its development at two linguistic levels, English and Korean--and making it understandable to English readers. He acquits himself well. He is well-informed, and is to be commended for following as a model, the trail-blazing work of Dr. Harvie Conn in his monographs on Korean Presbyterian theology in the Westminster Theological Journal in the mid-1960s. Lee capably relates to his subject the wider impact on Christianity of Korea's

CHARLES A. CLARK

ancient religions, its 20th century political changes, and its Presbyterian ecclesiastical developments.

(3) Academic accuracy and readability. Lee has amassed the best bibliography on Dr. Charles A. Clark I have seen anywhere. He uses his sources carefully. And, to my immense pleasure, he has produced a dissertation which is eminently clear and readable. Korean and English fall at the opposite ends of the linguistic spectrum, but his English is nearly flawless. He is to be commended, and if he was able to find an editor he found a good one.

C.A. Clark - Howard Lee (Westminster)

p. 177 Main Theological Components of the Service (clearly & clearly presented).

I. 1770 Doctrinal issues - found "important doctrinal subjects of Bible, both - God, Sin, Incarnation, Resurrection  
with moralistic approach of liberals.

p. 179 Protestant Theology studied under Herrick Johnson & McCormick - review of elections for ordination chapel, Westminster Conf. -  
he preferred Hodge & Old School Theologians - p. 179, 180. Strong Calvinist - inorganic in God's work.  
- that is not a systematic Theologia.

II Chick. centered - (182-186)

[M. J. H. sermon "Call to the Korea Chd." - in Complete Collection of Sermons & Know, vol. 1, 513

III Evangelistic - (186-189) Preaching to the same souls - that is purpose. - p. 186

Servant with Jew X't alone - (187) "Preaching to the same souls" - C.A. Clark lectures in  
Annals, p. 390.

Christological preaching - pp. 225-227.

Chapter VI. Clark's View of the Bible & Biblical Hermeneutics - (pp 159-230).

M. J. H. - "50 yrs of Ministry in Korea" - in Continental Volume, p. 40.

Clark - "We have built our Chd upon that rock - The Korea Chd is precisely a

Bible believing & Bible loving chd. - C.A. Clark - "50 yrs of Ministry Organization, 56-57 50<sup>th</sup> Ann.

Opposed liberal view that Bible is not authoritative, but only a book of religious experience. - p. 192 ff.

"Organic inspiration of the Bible" - after A.A. Hodge (1823-1886) writes as "organ of God" -

not mechanical or dictatorial inspiration" - p. 196 (See also Floyd Hooper)

"Plenary" - inspiration extends equally to all parts & words of Scriptures. (W.D. Reynolds).

But like Ch. Hodge - does not imply "infallible", except for God's purposes - (189-200 -

Bible authority - see pp. 201, 212 in Korea - in "Ministry" - p. 203

Wm. C. Kern - questioning Bible - sent home in 1919 (Pousin).

214

1935 Assembly forbid Abingdon critique - is that accept grammatical-historical method express  
Interpretation Method - p. 214 ff.

224

- Did not call himself a "fundamentalist" as described by liberals "without famous scholarship".

Kim Yon-tae's 5 periods of Biblical hermeneutics (prof at Seoul Theol. Sem.)

1. No biblical criticism 1885-1933

2. Emergence of criticism & chd division (1934-1965)

3. Developing period of criticism (1966-1974)

4. Radical change in Biblical hermeneutics (as in Ministry Theol) (1975-1991)

5. Diversity in Biblical hermeneutics (1992 - ) - after Kim Yon-tae, "The Changes  
of Biblical Hermeneutics and its Lesson in the Korea Chd" (Makheowo Smbok [Ministry &  
Theology, vol. 51 (March 1996) 56-63.

Chapter VII. Clark's Response to Some Cultural Issues in the Korea Chd pp. 231

I. on Korean Religions -

Confucianism - noted religious side of Confucianism, esp ancestor worship.

Notes decrease death of all Korean religions. - Clark, Religion 89, 125, 219. (On Shamanism -  
pious but too superstitious to endure in a modern, scientific age. (Clark 219, 220).

But moral and spiritual characteristics of all religions prepared for acceptance & faith, & why -

Buddhism - (Clark 124, 90-91); Shamanism - 239 ff.

On "Humanism" - (Clark 195).

Clark - Howard Lee.

[Chap VII, cont'd.]

② On Re-Thinking Theism. pp. 240-247. 275.

Hocking's "altered theological outlook", from negation to affirming... less "fear, more beneficence". (243)  
- cooperate w. other religions - "associate in whatever kind of elements there are in them". [Wm. Ernest Hocking, Re-Thinking Theism: A Layman's Inquiry after Two Hundred Years. (NY: Harper & Brothers, 1937) 32-33.]

Clark: "We abhor the Theology of the Layman's Commission..." C.A. Clark & B. McAlister, 9 Jan 1932 (CST).  
See PCUSA Korea Mission Reports (1933), pp. 56-57 (cited p. 245).

"It is not one among several coordinate religions 'searching after God, but the one and final religion which, through revelation, has found him." C.A. Clark, in 50th Anniv., p. 56. See S.A. Moffett also p. 40 in ibid.

Opposed both religious pluralism and religious syncretism - 247 (citing KRF in 30 April 1934) (2) - p. 56.

...We believe that no compromise can be made with other religions" (C.A. Clark, Norms Plan, 122

From the

③ Growth - At the turn of the century the [Presbyterian] Church showed a better than a 30% increase in communicant membership in the year 1900 alone." - (Shearer Worldview, 50) - p. 248

Renaval 1907 - Min Kyong-Bae - Critique of Norman H. - "depoliticization of Korean Chh" - (preparatory by 1919 involvement. [See Min; "Pres. Chh in Korean History," in Korean American Ministry, ed. Lee Sang-Hyun & John V. Moore. (Consulate Ky. PCUSA, 1957, expanded 1983) 7-8.

1919 missionary attitudes - defends Clark as neutral, but pro-Japanese. (252-255)

"separation of church + state" - 258-259

Not neutral in social responsibility. 257-259.

Shinto Shrine Worship - 259-273

Chapter VIII - Epilogue 276-

Contributors - as one of principal framers of Constitution of the Korea Pres. Ch. - p. 277 to.

What Is Presbyterianism? 1917. (Rhodes, 203-04 etc.) - p. 278

51 books, 300 articles - p. 279

Theology - final authority of Scripture (p. 280)

- real, historical character of God's saving work recorded in Scripture

- eternal salvation only through Christ

- imputation of angelic + missions

- importance of a spiritually transformed life (Merrill's def. of evangelism)

Practical Theology - a proper teacher - "Word of the Pastor, lectures on Homiletics" - p. 285.

Critics of Korea missions as "fundamentalist" - exhortation - Chon, "Satan - Unity", p. 67

"strict" - Kim Chae-Chun, "Three Steps for It." - 32

"inflexible" - Kang Won-yong, Koreana 3, No. 1 1941, p. 122

Critical of Gales' "dispensationalism" - Rutt, Gene South Gales - p. 60. "Classical evangelical or Pentecostal."

See Timothy Weber, "Premillennialism" - the Basics of Evangelicalism

Booklet to the Bible - ended Apr. 1953 with dismissal of Kim Chae-Chun - p. 287

31 yrs as professor at 194 Semin

neutral as "absolutely nothing" protected - 77 - p. 291 1919? Slit? NO

See Condon p. 299.

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## 한국교회사 관계 문헌 목록

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Jung Woon Suh  
President

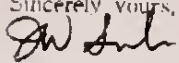
May 7, 1999

Dr. Samuel H. Moffett  
150 Lenbrook Lane  
Princeton, NJ 08540

Dear Dr. Moffett:

Our warmest greetings to you and Mrs. Moffett in the Lord. We hope all is well with you. Spring is at its peak of beauty here in Seoul, and we are again preparing for our Founder's Day celebration. This year we have invited Dr. Chen Zerrun, Vice President of the Nanjing Union Theological Seminary, to be our guest speaker. I am also happy to share that the actual construction for the Luce Center for International Cooperation has begun on April 30th. We are always thankful to you for your constant concern and prayers.

I have asked our library to prepare a list of resources you had requested. Please do not hesitate to let me know if you need anything. Please give my best wishes to Mrs. Moffett. You are in our thoughts and prayers. May the Lord bless you. With much joy, I am,

Sincerely yours,  
  
Jung Woon Suh

JWS:jc

## **EWHA WOMANS UNIVERSITY**

### **Facts for 1999**

*International Foundation for Ewha Womans University*

*475 Riverside Dr. Rm. 1221, New York, NY 10115*

*(212) 864-5759 • Fax (212) 864-2552*

**Students:** 18,748

**Masters:** 3,413 **Doctoral:** 299

**Professors:** 670

**Graduate Schools:** 10 (1 added in 1999)

**Graduate School of Science & Technology**

*Dept. of Computer Science & Engineering*

*Information & Communication*

*Environmental Science & Engineering*

*Architecture*

**Selection for Ministry of Education's Brain Korea 21 Project**

*Ewha has been selected to receive funding in several areas of study: development of a world-class graduate school (molecular life science), specialized fields (fostering women specialists in science and technology) and other core areas (18 courses.)*

**Ewha's College of Education Ranked at the Top of Some 40 Schools of Education in the Nationwide Evaluation by the Ministry of Education.**

**The Ewha Center for Cell Signaling Research Made Agreement to Establish Joint Research Laboratory with the National Institutes of Health in the U.S. on April 13, 1999**

*The newly established institute will be headed by Dr. Sue-Goo Rhee, a distinguished scholar in the field of cell signaling. Over the next eight years, Ewha will be dispatching graduate students and professors to the NIH to carry out joint research.*

**Centennial Anniversary of Dr. Helen Kim's Birth**

*Ewha successfully celebrated the centennial of Dr. Helen Kim's birth with various programs including academic seminars on Dr. Kim's life and work, special exhibitions and a memorial concert. The Helen Kim Award, inaugurated in 1999 to recognize the achievements of an international women's leader, was not presented due to the lack of suitable candidates.*

**Visit of Queen Elizabeth II on April 20, 1999**

Queen Elizabeth II spent an hour walking around the Ewha campus, visiting lecture rooms, and labs as well as the Student Union, and met with professors, students and alumnae. She expressed deep interest in the curriculum, facilities, and the contributions Ewha has made to Korean society.

**Opening of the Chang Pudeok Memorial Gallery**

One of Ewha alumnae, Chang Sook-hwan (sixth graduating class of the Department of History) donated many precious artifacts collected by her late mother Chang Pudeok, pen-named Tam-in. Opened on May 31, 1999, the Chang Pudeok Memorial Gallery exhibits a total of 3,860 items, largely accessories, clothing, embroidery, and furniture used mostly by the royal household and the literati class from the Choson Dynasty.

**International Exchange Programs (1994-1999)**

97 institutions    15 countries

**Exchange and Visiting Foreign Students on Ewha Campus**

41 from 7 countries

**Ewha Students Studying on Foreign Campuses**

72 in 5 countries

**Completion of New Dormitory, Reading Rooms and International House on February 23, 1999**

**Building for the International Education, the Color and Design Research Institute, Social Welfare Center and University Chapel Under Construction**

**Preparations for Construction of the 21st Century Hi-Tech Lecture Theater**

